

knell of the departed year has fallen on our heads, and we are already advanced to the new year, our imperfections upon our heads, filled with a thought upon the past, and still hurried upon the ever rolling wave of time, yet unconcerned of its rapid travel. At the commencement of the year, many of our friends, now no more, whose sweet in the grave, were probably animated as with prospects they never realized, and brightened with hope, long since blasted by the hand of the Master. Many a social circle has been robbed of its gems, and many a lonely family smitten, and scattered, who, twelve months ago, gave promise of dwelling here their appointed time, at blessing, and being blessed.

what a year has brought forth! A strange medley of hope and despair, joy and sorrow, life and death, poverty and riches, honor and dishonor—all have crowded into society, some of them unbeknown, and unwelcomed, others of them have been received with tender embraces, or with shouts of applause! such has been their false and hollow nature, that we can scarcely know them to be the same persons. Joy is changed into sorrow, hope to despatch to death, riches into poverty, honor to dishonor.

The hand that strewed roses in the path of the dead, and lit up the widow's face with smiles, lies beneath the turf, withered and nerveless. The voice, the melting accents soothed the mourner, and bade the captive stranger go free, hath died away. O, what a wreath one short year has produced! Here lie the fragments of a vessel that had taken its departure before the wondering eyes of hundreds, freighted with the precious things of the earth, the sails filled with prosperous breezes—gallantly she rode over the rolling billows, reckless of danger. When, lo! one blast overwhelmed her, and all her pride and richness, the faultless death. Sword, pestilence, and famine, even death, storms, by sea and by land, seen unseen calamities, yea, even the more trivial incidents, comparatively small and of no account—all appear to have had more or less influence, directly or indirectly, in bereaving us of our relations, friends, and desolating many a heart, that until the year, had not known to sigh nor grieve. Here and there, it is true, an Eden hath bloomed, into which no realm of darkness hath ever, as yet, entered. Even these bowers remain undisturbed by the hands of man. This is our prayer; notwithstanding we feel assured that their homes, though now pleasant and joyful (such is the lot of man,) must ere long be like their oaks, covered with mourning. If these things be so, it should be our feeling as we stand on the threshold of the year 1826, the past lying before us, big with history of our lives, pictured out on the tablets of memory, by the unerring hand of truth. We can help them but reason, while we reflect upon the past. But the future? O, the future! That lies in penetrable darkness, we cannot pierce the veil that destiny from us. We know not on what we may stumble—where the close of the year shall find us.

Let us then act wisely, like rational beings, endowed with powers suited to our high and holy calling. As the dawn of the new year opens a vast field for exertion and reproof, let us improve it by a timely exertion to the great end of our creation. Do not let us rest as it does multitudes only for a moment, in it ought to excite our diligence and urge us forward in the path of duty. The new year should beget new desires, new hopes, new determinations, all responding with the immense value of our precious moments, which are short and fleeting, and the prodigies we have to perform while upon earth, to be prepared for the future state of felicity and happiness, aimed at the faithful steeds of the Lord's manger.

Whatever has been left undone that ought to have been done, whether it respects ourselves or others, we should immediately attend to, seeing that we hold life a feeble grasp, and are held only by a cobweb. Much is to be done, which, if left undone, will abide or ever. May the new year operate like a charm on our drowsy senses, and awake us to activity and discharge of all our honorable duties, due either to Creator, our neighbor, or ourselves.

FROM THE JOURNAL OF MR. KING.  
DESCRIPTION OF DAMASCUS.

You see a great city thickly set with houses of a singular appearance, which have very little to distinguish them from each other. The minarets, of which there may be seventy, or eighty, with here and there a cypress rising above the houses, are the only marks which break in upon the uniformity. This whiny city you see in the midst of a large wood, about eight miles in circumference, with little variety, except what arises from the dark green of the chestnut, and the dark mournful appearance of the olives and palms.

In the skirts of the wood, is to be seen here and there a little village with a mosque. This wood, which actually consists of an immense garden of gardens and orchards, lies in a great plain, having on the south-west, a hill, or rather a chain of little hills, which suppose skirt the northern part of the Hauran.

On the north-west, and north-east, stretches along the hill of Sabalheah, which I suppose forms a part of the eastern range of Anti-Libanus.

On the south-east, and east, you see at a great distance, rising in the horizon, a chain of hills, or mountains, which, I suppose, divide this Mahomedan Paradise, from the hot regions of the Desert. These mountains are not seen very distinctly, on account of the clouds, mist and smoke, which seem to cover them.

According to the best information we could get, Damascus contains about one hundred and fifty thousand souls, about ten thousand of whom are Christians.

The Christians are divided nearly as follows, Greeks, three thousand; Greek Catholics, six thousand; Monastics, one hundred; Syrians, Armenians, and Catholic Armenians, nine thousand.

Of Jews, there are about four hundred houses, and three thousand souls. This is the estimate of Joseph Davies, the great Khan.

Mr. John Bunyan having preached one day with peculiar warmth and enlargement, some of his friends, after service was over, took him by the hand, and could not help observing what a sweet sermon he had delivered. "Aye," said the good old man, "you need not remind me of that, for the devil told me of it before I was out of the pulpit."

There is so much base alloy in our very best unchristian thoughts, that it is a melancholy work to criticise too closely the motives of our most worthy actions; at least we would recommend to every one that those of his neighbors pass current, however naturally he may examine the purity of his own.

Christianity.—In the estimation of the world, religion is allowed to compensate for the absence of almost every amiable quality—but Christianity regards influence, unsanctified by goodness, with abhorrence, and pronounces the poorest being that walks the earth, blessed and honorable, if his heart be rich in piety and virtue.

MOLOCH.

This horrid idol of the ancient Ammonites and Canaanites, and afterwards of the Carthaginians, is said to have been made of brass, hollowed within, and being thoroughly heated like fire in a furnace, it was reported to receive its victims, which consisted of children. The idol which extended out declining horns, in the act of receiving, so that when the human victim was presented, it dropped down into the devouring furnace. It was a custom for parents to expose the most lovely of their children. In the mean time, to drown the cries of the victims, various kinds of musical instruments were sounding during the whole of the shocking scene.

# ZION'S HERALD.

PUBLISHED BY SOLOMON SIAS, FOR THE NEW-ENGLAND AND MAINE CONFERENCES OF THE METHODIST EPISCOPAL CHURCH....B. BADGER, EDITOR.

Vol. IV.

No. 4.

## ZION'S HERALD.

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### CONDITIONS.

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Agents are allowed every eleventh copy.—All the Preachers in the Methodist connexion are authorized to act as Agents, in obtaining subscribers and receiving payment—in making communications, they are requested to be very particular in giving the names and residences of subscribers, and the amount to be credited to each, in all remittances.

Communications intended for publication, should be addressed to the Editor; and all letters on business should be addressed to the Publisher.

All communications, addressed either to the Publisher or the Editor, (except those of Agents,) must be post paid.

GENERAL AGENTS.

REV. JAMES KEENE, St. Louis, Missouri—and CHARLES ROCHE, Esq. Halifax, Nova Scotia.

### FOR ZION'S HERALD. ESSAYS ON HOLINESS.

#### ESSAY VI.—CONCLUDED.

V.  
"Honor thy father and mother."

1. Avoid all disrespectful words, or irreverent and unkind speeches; to or concerning them. 2. Avoid all actions injurious to them: And 3, all unkind and unloving tempers towards them. 4. Obey them in all things in the Lord. 5, If they become weak, sick, blind, or otherwise infirm and needy, provide for them. Continue to honor them, not only till you are so old, as long as you live. Holiness of heart will teach and enable us to fulfil this precept; and without fulfilling it there can be no continuing in the perfect love of God.

VI.  
"Thou shalt not kill."

"This commandment, which is general, prohibits murder of every kind. 1, All actions by which the lives of our fellow creatures may be abridged. 2, All wars for extending empire, commerce, &c. 3, All sanguinary laws, by the operation of which the lives of men may be taken away for offences of comparatively trifling demand. 4. All bad dispositions, which lead men to wish evil to, or meditate mischief against, one another; for, says the scriptures, *He that hateth his brother, in heart, is a murderer*. 5. All want of charity to the helpless and distressed; for he who has it in his power to save the life of another, by a timely application of succor, food, raiment, &c. and does not do it; and the life of the person falls, or is abridged on that account; he is, in the sight of God, a murderer. He who neglects to save life, is, according to an incontrovertible maxim in law, the same as he who takes it away. 6, All riot and excess, all drunkenness and gluttony, all inactivity and slothfulness, and all superstitions, mortifications, and self-delusions, by which life may be destroyed or shortened; all those are point-blank sins against the sixth commandment." Therefore, he that loves God with all his heart, must continue to love his neighbor as himself, if he would stand fast in the perfect liberty of the gospel.

VII.  
"Thou shalt not commit adultery."

"The act itself, and every thing leading to the act, is prohibited in this commandment; for our Lord says, even he who looks on a woman to lust after her, has already committed adultery with her in his heart. And not adultery only, (the unlawful commerce between two married persons,) is forbidden here, but also fornication, and all kinds of mental and sensual uncleanness. All impure books, songs, paintings, &c. which tend to inflame and debauch the mind, are against this law."

VIII.  
"Thou shalt not steal."

"All rapine and theft are forbidden by this precept; as well national and commercial wrongs, as petty larceny, highway robberies, and private stealing;—even the taking of advantage of a seller's or buyer's ignorance, to give the one less, and make the other pay more, for a commodity that is worth, is a breach of this sacred law. All withholding of rights, and doing of wrongs, are against the spirit of it." What and if we steal from a person what is of much more importance than his property, his reputation?

"Good name in man or woman—Is the immediate jewel of their souls; Who steals my purse, steals trash;—But he that steals from me my good name, Robs me of that which not enriches him, And makes me poor indeed."

Certainly all injuries wilfully done to the character of another, are breaches of the moral law of God, which says, "Thou shalt love thy neighbor as thyself;" whether they are considered direct violations of the eighth commandment, or not.

IX.  
"Thou shalt not bear false witness against thy neighbor."

"Not only false oaths, to deprive a man of his life, or of his right, are here prohibited, but all whispering, tale-bearing, slander, and calumny; in a word, whatever is deposed as a truth, which is false in fact, and tends to injure another in his goods, person, or character, is against the spirit and letter of this law. Suppressing the truth, when known, by which a person may be defrauded of his property or his good name, or lie under injuries or disabilities which a discovery of the truth would have prevented, is also a crime against this law. He who bears a false testimony against, or belies even the devil himself, comes under the curse of this law, because his testimony is false. By the term neighbor, any human being is intended, whether he rank among our enemies or friends."

X.  
"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's."

"Covet signifies to desire, or long after, in order to enjoy as a property, the person or thing coveted. He breaks this command, who, by any means, endeavours throughly heated like fire in a furnace, who lusts after his neighbor's wife, and endeavours to ingratiate himself into her affections, and to lessen her husband in her esteem,—and who endeavours to possess himself of the servants, cattle, &c. of another, in any clandestine or unjustifiable manner."

MOLOCH.

This horrid idol of the ancient Ammonites and Canaanites, and afterwards of the Carthaginians, is said to have been made of brass, hollowed within, and being thoroughly heated like fire in a furnace, it was reported to receive its victims, which consisted of children. The idol which extended out declining horns, in the act of receiving, so that when the human victim was presented, it dropped down into the devouring furnace. It was a custom for parents to expose the most lovely of their children. In the mean time, to drown the cries of the victims, various kinds of musical instruments were sounding during the whole of the shocking scene.



# HERALD.

BOSTON: WEDNESDAY, JANUARY 25, 1826.

No. 4.

tracts on the subject of holiness. And 3, if we are perfect believers about keeping the law: and especially that I quote and say so much upon the ten commandments. To such I would answer, 1, I am no Antinomian. An Antinomian is dead; "for without works, faith is dead;" and such a faith will not satisfy a holy soul. 2, Sanctified believers have often lost their innocence and peace by neglecting some duty enjoined, or indulging some sin forbidden, in these precepts. 3, These precepts are binding on all Christians, to the end of the world; therefore, they should be explained unto, and enforced upon them.

\* Doc. A. Clarke. + English Bard, quoted by Dr. Clarke.

### MISCELLANEOUS SELECTIONS.

#### ANECDOTES, Extracted from a Sermon preached in Philadelphia, Oct. 1825, By the Rev. John N. Maffit.

It is said of the honorable William Pitt, that the first time he was ever affected by any religious considerations, was in consequence of a conversation had with a man driving a plough. As he was passing through some of his vast domains, he discovered a man singing very cheerfully. He asked him why he sung so merrily—his answer was—"Because I am at ease—I am a follower of the Lord Jesus Christ." In conversation with this man, he was so astonished at his religious knowledge, that he asked how many years he had been at school. Sir, said he, I have never been at school, I know not even how to read. But how can you know so much scripture, and how can you reason thus upon the providences of God? I learned them in the school of the cross—it was there, that he found his knowledge—it was there, that he was taught to resist the proudest, and to fill him with shame. This great man writes, in a letter to a friend, that he could not help shedding tears; that he would give all he possessed in the world, to change places with the ploughman; that he would leave all glory and worldly honor, if he could have his heart, his views, and his holy profession, —perfection, sanctification, the second blessing, &c.

O, my friends, when we consider, it is a small thing to be honorable, and great, and noble, in the sight of the world,—when the eye is fixed on something greater, we willingly pass these by unnoticed and unimproved.

The religion of the Lord Jesus Christ is, when unadorned, adorned the most; when it is presented in all its simplicity—the heart of man is softened by it—then he is like melting wax before the fire; he is prepared for the reception of divine impressions; he can then say,—"may true religion take from my mind all the baubles of time and sense; and leave me with the true undefiled religion of the cross, with a knowledge of God in my heart, and I will willingly give up all other things."

\* \* \* \* \*

I recollect, when I was a very small boy, but six years old, my father, who loved true religion, and who used every Sabbath afternoon, from five to eight o'clock, to travel round the suburbs of Dublin, and visit the sick and distressed, asked me if I would walk with him to see a very old woman. We went into a remote part of the city, and I followed him into an upper chamber, where I was struck at the sight of an old lady lying on a pallet of straw—there was no bed, no chair, no table, in the room! The moment my father entered, she appeared to receive him with joy. I said to my father, 'is strange—she appears to be quite old.' I inquired—Dear mother, you are very old—what makes you so happy? You appear to be very poor, and have no one to attend you. What have you to eat?' "I have," said she, "this crust, which has been lying by me these two days, and I am very happy; for my child, I love Jesus. I have religion—and fear, lest you say too much, or too little. If you say too much, perhaps you will fall into that vanity: yet if in this your judgment errs, and does not your heart not destroy your peace. If you say too little, you do not give God the glory due to his name, but hide the greatness of his mercy and love to you. If you are interrogated by captious, unbloody men, (for such will fall in your way,) speak cautiously, but with all simplicity, honesty, and humility. Such a spirit will give weight to your words, and often confound those who seek occasion against you. In the company of such persons take the example of Christ for your pattern. 1, He was not utterly averse to meeting and conversing with them. 2, He spoke to them with all boldness and frankness. 3, He was meek, gentle, and patient. 4, He was affable, tender, serious, and circumspect. You may give a reason of your hope to the most captious, thus: At such a time, I know there was a great change in my mind. I believe that change was produced by the Holy Spirit; for since that time I have not felt any evil temper or desire in my heart; and I believe such tempers and desires are wholly taken away, for I feel nothing but love, joy, peace, and the fruits of the Spirit, in my heart, continually. I believe God hath filled my soul with his love, for I find nothing in my heart contrary thereto at any time. This is my experience; of which, I am as thoroughly persuaded as I am of my existence.—Happy is he that can truly adopt this language: and such a relation, with a life agreeing thereto, will often disarm the most inveterate of their prejudices, and convince, or confound the cavilling unbeliever.

We cannot long enjoy the evidence of perfect love, if we conceal it from those who would be instructed and edified by our profession of it: and if we speak of it with simplicity, and meekness of wisdom, God will set home the word to many hearts, many will be stirred up and encouraged to "follow holiness."

To our profession of sanctification must always be added a holy example, and then it will not be vain for us to give, "precept upon precept" to others: Through the threefold exhibition, we must let our light shine before men, if we would retain and improve perfect holiness.

10. There is yet another means, by which the work of holiness in sanctified souls is advanced as well as retained: and that is, laboring to promote it in others. God hath been pleased to make our own progress in the divine life, depend, in some measure, on our zeal and industry in endeavoring to promote the salvation of our fellow men. Thus it is with justified, and with sanctified souls. The more diligently we labor for the good of others, if we do it with right views, the more abundantly will the Lord bless us.

THE CURE OF EVIL SPEAKING.  
BY REV. JOHN WESLEY, A. M.  
[Concluded from our last.]

II. 1. But what if he will not hear?" If he refuse evil for good? If he enraged rather than convinced? What if he hear to no purpose, and go on still in the evil of his way? We must expect this will frequently be the case; the mildest and tenderest proof will have no effect, but the blessing we wished for another, will return into our bosom. And what are we to do then? Our Lord has given us a clear and full direction. Then "take with thee one or two more." This is the second step. Take one or two whom you know to be of a loving spirit, lovers of God and of their neighbor. See likewise that they be of a lowly spirit, and "clothed with humility." Let them also be such as are meek and gentle, patient and long-suffering: not apt to "return evil for evil, or railing for railing, but contrariwise blessing." Let them be men of understanding, such as are endowed with wisdom from above; and men unbiased, free from partiality, free from prejudice of any kind. Care should likewise be taken, that both the persons and their characters be well known to him.

And let those that are acceptable to him be chosen, preferable to any others.

2. Love will dictate the manner wherein they should proceed, according to the nature of the case. Nor can any one particular manner be prescribed for all cases. But perhaps in general one might advise, before they enter upon the thing itself, let them midway and affectionately declare that they have no anger nor prejudice towards him, and that it is merely from a principle of good will that they now come, or at all concern themselves with his affairs. To make this the more apparent, they might then calmly attend to your repetition of your former conversation with him, and they attempted to determine anything. After this they would be better able to judge in what manner to proceed, "that by the mouth of two or three witnesses every word might be established;" that whatever you have said, may have in full force, by the additional weight of their authority.

3. In order to this, may they not, 1. Briefly repeat what you spoke, and what he answered? 2. Enlarge upon, open, and confirm the reasons which you had given? 3. Give weight to your reproof, showing how just, how kind, and how reasonable it was; and lastly, Enforce the advices and persuasions which you had annexed to it? And these may likewise hereafter, if need should require, bear witness of what was spoken.

4. With regard to this, as well as the preceding rule, we may observe, that our Lord gives us no choice, leaves us no alternative, but expressly commands us to do this, and nothing else in the place of it. He likewise directs us, when to do this. Neither sooner nor later. Namely, after we have taken the first, and before we have taken the third step. This is the only, that we are authorized to relate the evil another has done, to those whom we desire to bear a part with us in this great instance of brotherly love. But let us have a care, how we relate it to any other person, till both these steps have been taken. If we neglect to take these, or if we take any others, what wonder if we are burdened still? For we are sinners against God and against our neighbor. And how farre soever we may color it, yet, if we have any conscience, our sin will find us out, and bring a burden upon our soul.</p

# ZION'S HERALD.....DEVOTED TO RELIGION, MORALITY, LITERATURE,

"ON EARTH PEACE—GOOD WILL TOWARDS MEN."



WEDNESDAY, JANUARY 25, 1826.

AUGUSTA COLLEGE.

This institution was commenced four or five years since, under the patronage of the Ohio and Kentucky Conferences of the Methodist Episcopal Church, and is intended to be under their general control. It is situated on the Ohio river, 18 miles below Maysville and 45 above Cincinnati, in the beautiful and very healthy village of Augusta. The college building is a fine brick edifice, 76 feet in front, 40 feet deep, and two stories and a half high; it is now completely finished, and the institution is out of debt in every respect.—The county has endowed it with an active fund of ten thousand dollars, the interest of which is appropriated to the support of a professor of languages. Six thousand acres of land have also been granted it by the state, the value of which will in a short time support another professor. Two professors have been appointed, Rev. Joseph Tomlinson, professor of Mathematics, and Rev. John P. Durbin, professor of Languages. Mr. Tomlinson is now in the college, and Mr. Durbin is appointed to raise collections for the college, during this session, which will end on the 10th day of August, 1826; during which time a gentleman of known literary attainments is provided to fill up his lack of service as assistant to Mr. Tomlinson. There are now 25 classical students, and increasing weekly; there are 50 in the English department, which are taught by Mr. Ingram, with great satisfaction. Boarding can be had on the following terms, in good families: Boarding alone, one dollar per week; boarding, lodging and washing, one dollar and twenty-five cents; boarding, lodging, washing, room for study, morning and evening fires and candles, all for one dollar and fifty cents. Tuition twelve dollars per annum. The above provides that the morals of the students shall be particularly attended to.

The College is in want of a Library, and any donations for this object will be thankfully received and faithfully applied by the Trustees.

The letter from which we have been permitted to extract most of the foregoing facts, also communicates the very agreeable intelligence, that three of the students in the classical department have made a public profession of religion. Some of the scholars have joined the Bible Society, and some assist in the Sabbath School. Several have drank in the missionary spirit, and think it no hardship to walk several miles, to instruct the children of some poor man, who removes to the country when it was a wilderness, and whose children could not, of course, enjoy the advantages of common schools.

We have been favored with a copy of a letter from a mercantile gentleman of eminent piety, dated near Calcutta, July 2, from which we make the following extract. "The signs of the times," clearly indicate that a moral revolution is about to be effected among seamen. A few years ago any project to evangelize seamen would have been treated as the chimera of enthusiasm, and a pious seaman regarded as a rare phenomenon in the religious world. Now pious seamen are to be found in every port, and every month serves to develop new triumphs of the cross on the ocean. The results of the efforts that have been made form their highest eulogy; one fact like the following is enough to put to flight the cavils of skepticism on this subject, and for ever to silence opposition.—*Missioners' Magazine.*

"Soon after we sailed, I found we had a very探 crew. Such horrible depravity as was exhibited during the several first days, I never before witnessed. My feelings were much excited, and I determined on seizing an opportunity of speaking to the crew in a body, and distributing some religious tracts, and other publications. While looking out for such an opportunity I found a convenient agent in promoting my purposes, in a member of the crew, who, I ascertained, was a sensible and devout Christian. Our designs were soon providentially carried into execution, and, wonderful to tell, were received with great seriousness. Having obtained the countenance of the captain, I continued to press the subject upon their attention at every opportunity. A great change in the manners of the crew was very discernible, and your heart will burn with gratitude to the Father of all mercies, when I tell you every individual of the crew is become either a subject of conviction or hope!" A more affecting or pleasing scene I think I never witnessed. No other subject, except the greatest of all subjects, is spoken of on board. Some are singing psalms, while others are anxiously inquiring the way of salvation. The captain, one of the mates, the cook, and the boy, are among those who are rejoicing in hope. I have not time, by the opportunity offered, to enter into details. We have been favored during the passage with good weather.

REVELS AT SEA.

THE SAILOR BOY'S PRAYER.

JULY 27, 1821.

"We are now at sea, with a good wholesome breeze,

going at the rate of 6 knots per hour: the sun is near

setting, and the evening is drawing on space. May

the great Father of the universe protect us through

the dark watches of the night, direct our frail bark

through the watery waste, and guide us to our desti-

nation, that we may live to repeat of our past mis-

tings, and strive in future to live to thy glory.

Let this infant seminary be nursed and fostered, until it ar-

ives to a state of healthy and vigorous manhood—and

let all the Methodist Conferences follow the noble ex-

ample now before them, and the reproach that has too

long rested on us as a denomination, will soon be wiped

away for ever.

"An account of the Maine Wesleyan Seminary will appear in our next.

AMERICAN JOURNAL OF EDUCATION.

A few weeks since we announced the proposals of

Thomas, B. Wait and Son, of this city, to publish a

monthly periodical, devoted to the interests of education

generally, and particularly to early and elemen-

tary education. The proposition was a novel one,

and though convinced of the utility and necessity of

such a work, we confess we had our doubts as to its

practicability, and the final success of the philan-

thropic publishers. These doubts, however, have been

entirely dispelled, by a perusal of the first number

of the Journal, which has just made its appearance.

It takes up the subject of education, commencing with an "account of the system of infant schools," and

branches it through all its bearings up to the highest

branches of learning—pointing out many sad defects

in the present system of education, and noticing and

suggesting many important improvements. The

whole is interspersed with anecdotes, reviews, obser-

vations and documents, which render the work an in-

valuable treasure to every lover of his country, and

we well wisher to the rising and future generations.

We have no room to-day to give a more particular

notice of this important work. But we will say, that

it is printed in Mr. Wait's best style, contains 64

pages octavo, and is to be issued monthly, at four dol-

lars per annum—that it ought to be in the possession

of every parent who can purchase it—at least every

village library, and every school district throughout

the country should possess a copy.

We do hope that our friends who feel interested in

promoting the best interests of the human race, will

lend their aid in this noble undertaking, so far, at least,

as to transmit their names to the publishers, who will

furnish them with the first number for perusal, after

which, if they do not choose to patronize the work,

they can return it to the publishers, with no other ex-

ception than that of postage.

"The Religious Messenger of the Philadelphia Conference."—The publication of a weekly paper, under the above title, has been commenced by Mr. John Clark, for the Philadelphia Conference of the Metho-

dist Episcopal Church. It is neatly printed, on a

sheet of the royal size, and gives promise of becoming

a useful auxiliary in the cause of virtue and religion.

From the Editor's modest, but eloquent introductory address, we extract the following sentiments; and so long as he is guided by them, we shall most cordially

wish him "God speed."—*Ib.*

*British Sailor's Magazine.*—Several gentlemen of

wealth, in England, subscribe annually for a num-

ber of copies of this Magazine to distribute among seamen

and others in their respective neighborhoods. It is

known that this species of liberality has been attended

with the happiest consequences.—*Ib.*

"Concord, Vt. Oct. 1825."

*South Seas.*—The London Missionary Chronicle

gives the following extract of a letter from George Bennett, Esq., dated Sydney, March 24, 1825.

"We have heard again from the Islands, and on the

whole satisfactory accounts. Mr. Crook, of Tairapu,

is set out with some excellent teachers for the Marquesan Islands; may it please God to smile upon this

new effort to carry the glad tidings of salvation to those benighted lands."

*MAINE SABBATH SCHOOL UNION.*

Agreed to appointment, a meeting was held, on Wednesday evening last, in the Academy Hall, for the purpose of organizing a State Sabbath School Union, auxiliary to the National Union. The meeting was well attended, consisting of numerous clergymen and distinguished gentlemen from various and distant parts of the State. Clergymen of several different denominations of Christians, were present, to unite in an object

"That the Religious Messenger will be *Methodistic*, may be anticipated by our readers. But a dignified respect, such as is inseparable from the true spirit of Christianity, shall always be observed towards other denominations; nor shall we allow that rancor and illiberality, which is the blot of too many who profess the Christian name, ever to disgrace our columns. The common feelings which Christians entertain and reciprocate, will constitute the bond which will unite us to all who engage in evangelizing our race, and in sustaining the doctrines of the cross of Christ. But while the Religious Messenger will be engaged in disseminating and advocating truth, it will also be employed in destroying error—not indeed by angry controversy, but by the presentation and exhibition of that which requires no metaphysics to explain or sophistry to defend—the word or God."

We observe with much pleasure that the "Religious Messenger" has commenced republishing the "Essays on Holiness," which appear in this paper. We are not in the habit of flattering our correspondents; but we must say, that we think the author of the "Essays" has done much to advance the interests of "true holiness;" and although the work has already occupied more space in our columns than was originally intended, we shall be heartily sorry to see that number of it, to which is prefixed the word "concluded."

"Last Monday evening was the best of all. Ever since Camp-meeting, I have had a prayer-meeting at my house on Monday evenings, particularly for the young people; and much good, I trust, has resulted from it. At this time the house was crowded, and much of the presence of God was felt. The young converts spoke with great freedom, giving a clear and satisfactory account of their awakening and conversion. Several who were present, were under serious impressions, while others, heretofore unconcerned, were awakened to a sense of their lost estate; and the old professors were much quickened, and engaged for holiness. There was no extravagance, but the Holy Spirit seemed to descend like the gentle shower upon the mown grass, and every heart apparently melted down before the fire of God's love."

"Though I greatly rejoice, it is with trembling—not only from a sense of my own nothingness, but also for the welfare of those who are now commencing their spiritual pilgrimage. May God ever have us in his holy keeping!"

Extract of a letter, dated January 7, 1826, from a clergyman in Newbury, Vt. to Professor Hall, of this city.

"The Lord is doing great things for this people, whereof I am glad. In the judgment of charity, eleven or twelve are born into the kingdom of God, and made heirs of eternal life: and eight or more are under serious conviction for sin and concerned for the salvation of their souls, and generally there is good attention to the preaching word."—*Con. Observer.*

REVELS AT SEA.

WATCH NIGHT AT MALDEN CENTRE.

According to appointment, a meeting was held on the 31st December, 1825, at this place. It commenced at half past 9, and closed a few minutes past 12 o'clock. It was solemn, interesting and profitable.—The assembly consisted of the Congregationalists, Baptists and Methodists, who gave their best attention, and seemed to feel as if they were interested in the awful truths which were delivered. After praise and prayer, an appropriate discourse was delivered by our preacher, brother Mash, from Rev. x. 5, 6. "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swayed by Him that liveth for ever and ever, who created heaven and the things that therein are, and the earth, and the things that are therein, and the sea, and the things which are therein, that there should be no more no longer."

Another hymn of praise was then sung, and a prayer offered by Rev. Mr. Green. Then followed a warm address and prayer by Rev. Mr. Colson. After some other exercises the preacher requested the people to kneel a few moments in silence, which was cheerfully complied with by most of the congregation. A few minutes were spent in silent solemn meditation, the people then rose, praised God and retired. We feel encouraged to hope for a visitation from the Holy Spirit, as we have already had some tokens of it. Under the sermon delivered by our preacher, a young man was convinced of sin, righteousness and judgment to come. After he returned home he spoke solemnly of the meeting—applied to the Bible, the grand Christian directory—went in the congregation on the Sabbath, and knelt among the people. We have since conversed with him—he has met in class, and is now happy in believing! Is not this a brand plucked from the fire? We trust that the work was the Lord's, and to Him be all the praise. We are praying for greater things than these! Help us by your prayers. Much more good was done we think, which you may hear of by and by. The foundation of a place of worship has been laid, and the house will be ready for worship about the 1st of March. May it be a temple in which the Lord shall delight to dwell. We are a poor people, but God has raised us and is still raising up many friends to assist us in erecting a temple to His name. Yours &c.

LANCASTER CIRCUIT, N. H.

This Circuit, on which brothers Brown and Gardner are laboring the present year, has shared richly in the gracious influences of the Holy Spirit. Brother R. G. Gardner, in a letter to the Editor dated the 16th inst. observes—"I am happy to state that the work of the Lord is still going forward in this section of the country. Since I came to this part of the Circuit, sixty persons have joined our society, who appear to be much engaged. The old members also are generally in the spirit of the work. I understand that thirty-six have joined society on brother Brown's part of the Circuit, [making an addition of ninety-six members since conference]—May the Lord continue to prosper Zion, by enlarging her borders, and sanctifying her members."

WINCHESTER CIRCUIT, N. H.

TO THE EDITOR OF ZION'S HERALD.

Dear Brother.—Through the rich mercy of God, I am blest with the opportunity of communicating to you, the pleasing intelligence of what God is doing for us. Much more good was done we think, which you may hear of by and by. The foundation of a place of worship has been laid, and the house will be ready for worship about the 1st of March. May it be a temple in which the Lord shall delight to dwell. We are a poor people, but God has raised us and is still raising up many friends to assist us in erecting a temple to His name. Yours &c.

FRANKLIN TYPOGRAPHICAL SOCIETY.

The Association was instituted in February 1824, by the *Journeyman Printers* of this city and vicinity; principally for the laudable purpose of encouraging "industry, sober habits, and fidelity," and "relieving its members" when "distressed by sickness." The subscriptions and initiation fees constitute a fund for this purpose.

The Annual Celebration was held on Tuesday evening, last week, at Concert Hall—where were present the Mayor of the city and a number of Master Printers, and invited guests. We were much gratified to find that the exercises were of a religious character; and that they were conducted with the strictest propriety and solemnity. We cordially wish our junior brethren of the craft, success in their benevolent design. The following was the order of exercises:

I. MUSIC BY THE BAND.—II. HYMN.

"Come, loud anthems let us sing,  
Loud thanks to our Almighty King!" &c.

III. PRAYER by the Rev. Mr. Young, who is son of the Senior Editor of the "Palladium."

IV. HYMN.

"Glory be to God on high!  
God, whose glory fills the sky," &c.

V. ADDRESS, by Mr. Jefferson Clark, a member of the Society. He gave a sketch of the history of the Art of Printing; glanced at the numerous and important benefits which it bestowed upon the world; made honorable mention of Franklin, Thomas, and other distinguished Printers; and described the design and advantages of the society he addressed. It was a respectable performance; was received with applause, and gave promise of the speaker's future usefulness.—*Rec. and Tel.*

BOSTON TRUST SOCIETY.—At a meeting of this Society, on Tuesday evening last, it was voted to petition for an act of incorporation. The particular reason of this determination was, that a bequest of \$500 was contemplated to be made to the Society, which cannot be done legally, unless it is incorporated.—*Es. Gaz.*

NEW HAVEN, CON.

## SCIENCE, DOMESTIC ECONOMY, AND GENERAL INTELLIGENCE.

### CONGRESS.

The premium for the "Worcester Prize Essay on Intemperance," is again awarded to the Rev. Cyrus Yale, of New Hartford, Conn. It is rather a curious coincidence, that the very measure which he urges with the greatest earnestness as a means of suppressing this vice, viz., the employment of a permanent Agent, whose business it shall be to investigate facts on the subject, devise measures, see that existing laws are enforced, and the like, was proposed at a late meeting in this city, called for the purpose, and unanimously voted to be important. We hope in a few weeks to be able to state, that such an Agent is actually appointed, and that the means are furnished for his support.—*Ib.*

Among the books put on board the brig *Vine*, for the Colony in Africa, were 20 Bibles and 20 Testaments, presented by the American Bible Society. It is expected that Mr. Force, soon after his arrival, will commence the publication of a small newspaper.—*Ib.*

*Missionary Liberality.*—By a statement made in the reply of Dr. Marshman, to the Abbe J. A. Dubois, as quoted by the reviewers of Dr. M. the Christian world is apprised of the astonishing fact, that the Baptist Missionaries at Serampore, have, since the commencement of their pious and apostolic career, say within twenty-four years, "devoted from the product of their united labor," more than three hundred thousand dollars, "in attempting in various ways to import the word of God to India."—*Family Visiter.*

That Monday evening was the best of all. Every Camp-meeting, I have had a prayer-meeting at house on Monday evenings, particularly for the young people; and much good, I trust, has resulted from it. At this time the house was crowded, and of the presence of God was felt. The young people spoke with great freedom, giving a clear and satisfactory account of their awakening and conversion. All who were present, were under serious impressions; while others, heretofore unconcerned, were moved to a sense of their lost estate; and the old professors were much quickened, and engrossed in earnestness. There was no extravagance, but the Holy Spirit seemed to descend like the gentle shower upon green grass, and every heart apparently melted before the fire of God's love.

Though I greatly rejoice, it is with trembling—only from a sense of my own nothingness, but also the welfare of those who are now commencing their spiritual pilgrimage. May God ever have us in holy keeping!

Extract of a letter, dated January 7, 1826, from a layman in Newbury, Vt. to Professor Hall, of this

The Lord is doing great things for this people, whereof I am glad. In the judgment of charity, eleven twelve are born into the kingdom of God, and the heirs of eternal life: and eight or more are under serious conviction for sin and concerned for the salvation of their souls, and generally there is good attention to the preached word.—*Conn. Observer.*

### LITERARY AND SCIENTIFIC.

Proposals have been issued for publishing a weekly scientific journal in this city, to be entitled *The Chemist*, from the London edition, to be conducted by John R. Cotting, author of a Practical Introduction to Chemistry.

*Scientific Library.*—Several gentlemen of this city, who are always amongst the foremost to promote the public welfare, have associated to establish a Scientific Library, for the diffusion of science as well as letters amongst the reading community.

*Prize Poetry.*—Mr. Smith, the manager of the HUBARD GALLERY, has offered a very handsome premium of fifty dollars, for the best poetical description of that interesting exhibition. The poem to contain not less than 100 lines, and to be transmitted to the manager previous to the 11th of February.

*Andover Theological Seminary.*—From a catalogue of this institution for December 1825, it appears that the whole number of students is 119, viz. Resident Licentiates 3, Seniors 33, Middle Class 41, Juniors 42. Of those in the Classes, 23 are graduates of Yale College, 17 of Dartmouth, 15 of Middlebury, 12 of Amherst, 11 of Hamilton, 8 of Harvard, 7 of Bowdoin, 7 of Brown, 6 of Williams College, 4 of Union, 1 of Vermont University, 1 of Ohio University, 1 of Upsala University (Sweden) and 3 have not received a college education.—Of the same individuals, 40 belong to Massachusetts, 21 to Connecticut, 20 to Vermont, 12 to New York, 11 to New Hampshire, 8 to Maine, 1 to Pennsylvania, 1 to Ohio, 1 to the District of Columbia, and 1 to West.

*History of The United States.*—At a meeting of the American Academy of Languages and Belles Lettres in the city of New York in 1820, a resolution was passed offering a premium of four hundred dollars and a gold medal to the American who should within two years produce the best written history of the United States, and which, with such history, should contain a suitable exposition of the situation, character and interests absolute and relative, of the American Republic; calculated for a class-book in Academies and schools; for a class-book in Academies and schools.

Four books were offered by different authors, and the premium for the best History was awarded to the Hon. Salina Hale, of Keene, N. H.

*American Literature.*—During the last three months, two hundred and thirty three volumes have issued from the American press, independent of the periodical publications. Of this number, one hundred and thirty seven are original, and ninety six have been reprinted from foreign editions of the same works.

*American Academy of Fine Arts.*—At an election held yesterday, the following gentlemen were duly elected:—John Trumbull, president; Gideon C. Verplanck, vice president; Jeremiah Van Rensselaer, Samuel L. Waldo, William Gracie, Henry F. Rogers, Ezra Weeks, Isaac U. Coles, Asher B. Durand, John R. Murry, Archibald Robertson, Benjamin W. Rogers, Samuel F. B. Morse.—*New York paper.*

In 5 years, the young men who compose the New York Mercantile Library Association, by dint of the commendable perseverance and exertions, have collected a library of twenty-two hundred volumes of well selected books.

*North Carolina.*—The General Assembly of this state adjourned on the 10th inst. after a session of six weeks. Thirty-six public acts were passed during the session, the most important of which is that providing a fund for establishing common schools throughout the state.

*Fire Engines.*—On Friday afternoon, an interesting trial took place on the Common, in Boston, with the Fire Engines lately received from New York and Philadelphia, together with one of the city Engines called the Torrent. They were started at a quarter past 3 o'clock, precisely, for their stations on the Common street, and the Philadelphia from Tremont street. The New York was stationed at the Frog pond, the Torrent at an intermediate point, and the Philadelphia in the Mall, under Park street Church, a whole distance about 874 feet. At 45 minutes past 3 o'clock, the water from the Philadelphia was thrown upon Park street Church steeple.—The extreme height of the steeple is about 220 feet, which, from the belfry, was able just to reach—the tower was, therefore, carried 1094 feet. The utility of the hose system, compared with the manning of ladders and hand buckets, was thus handsomely illustrated.—*En. Gaz.*

*IN THE HOUSE.*—Mr. Sedgwick made a report accompanied by bills to establish the Massachusetts Seminary of Practical Arts and Sciences, and for the encouragement of Practical Arts and Sciences, to afford instruction in those arts to persons unable to obtain a collegiate education. Laid on the table and ordered to be printed.

*Jones Grafton* and others petitioned to be incorporated as the [Baptist] Theological Seminary at New Haven.

The Rev. Orville Dewey, of New Bedford, was chosen by the House of Representatives to preach the Election Sermon in May next.

The petition of Patrick T. Jackson and others, praying incorporation for a company for the promotion of the manufacturing and mechanic arts, was referred to the committee on commerce and manufactures.

A proposition is before the Legislature for supplying every town in the state with a set of the volumes of the *New Massachusetts* from the first settlement of the country.

*Boston Tract Society.*—At a meeting of this Society, on Tuesday evening last, it was voted to petition for an act of incorporation. The particular reason of this determination now is, that a bequest of \$500 is contemplated to be made to the Society, which cannot be legally, unless it is incorporated.—*En. Gaz.*

### SENTENCE OF DEATH,

Pronounced by Chief Justice Parker, on John Haloran, who was convicted of the murder of Jonathan Houghton, as published in our last. "This affecting warning, this touching address, should be extensively published and widely circulated; with the hope that it may serve as a barrier to the progress of many who are on the verge of ruin; as an effective caution against the abuse of human reason and the thoughtless devastation of human hopes and temporal happiness."

*Prisoner!*—It is with more than common feelings of regret and compassion, that we approach the last act of duty imposed upon us by the law, that of awarding its sentence for the heinous and aggravated crime you have committed.

We have learned in the course of your trial that you are a stranger among us, and that during your residence here, until the act for which you were brought to the bar of justice, your conduct and character have been praiseworthy.

*Boston Foundry.*—There are employed, at the Boston Type and Stereotype Foundry of T. H. Carter and Co. in this city, one hundred and eighteen persons. Those are thus divided—men 82, including 2 clerks; girls, 25; boys, 11.

On the 8th ult. Daniel Commons, a man about 50 years of age, a native of Middletown, Monmouth County, N. J. formed a resolution to starve himself. He survived 14 days, and expired on the morning of the 15th.

On Sunday the 8th inst. Mr. Flint, of Massachusetts, attempted to cross the Hudson river at Albany, with a drove of 950 sheep, bound eastward, when the ice gave way, and 600 of them drowned. The carcasses of 390 have been recovered, and the rest floated under the ice.

A diabolical attempt has been made to assassinate the Rev. Mr. Clark, of Geneva. Mr. C. was called upon the night of the 16th ult. between 12 and 1 o'clock, when, on opening the door, two pistols were fired at him by some ruffians who stood upon the steps. Fortunately, the shot did not take effect upon the body of Mr. C. but lodged in the door. Some college students are supposed to have been the perpetrators of this outrage.—*N. Y. Com. Adv.*

*Jesus in Maryland.*—The Legislature of Maryland has at last done the Jews an act of justice, by removing the civil and political disabilities under which they labored ever since the formation of the government of that state. This is as it should be. Christianity requires not the aid of bigotry or intolerance. Nay, she inculcates the principles of mildness, gentleness, and peace. It is a religion which appeals to the reason and the heart of man; and if it can win its way with no other weapon than the Bible and the olive branch, its empire can never be extended by the stake, the fagot, or the sword.—*N. Y. Spectator.*

*Dreadful Shipwreck.*—We regret to state, that during the dreadful gale on Thursday, the 10th inst. Le Curieux, Capt. Videll, was entirely lost, of Newville, and every soul perished. She had about 22 persons on board, 15 of whom were passengers, and amongst these was an English family of the name of Pouset, residents in Jersey, who had been a few months in France. The family consisted of Mr. Pouset, his wife, three daughters, and a female servant. The wife of Mr. Auley, one of the jurats of Jersey, was also on board.

The fishing schooner Mary, of Harwich, (says the Boston Daily Advertiser,) sailed from St. Anna, N. S. Sept. 8th, in company with several other fishing vessels, bound home, and has not been heard from since. A gale began on the 10th, in which it is supposed she was lost. She had on board ten young men and a boy, three of whom belonged to Chatham, and eight to Harwich.—Three of the men were married.

Young men! who are not yet irrecoverably gone in this destructive vice, look at the picture it continually presents—disease, disgusting deformity of features, degraded characters, expulsion from all decent society, ignominious death—these are what you are to suffer as the price of the most loathsome vice.

It was without doubt this fatal enemy to man's innocence, which enticed you from your home on the evening preceding the barbarous attack you made upon poor Houghton—a man faithfully discharging his perilous duty of guarding the city in the hours of darkness and sleep—a man who had never offended you in the slightest manner, and whose person was wholly unknown to you; and this unoffending being you stoned upon unawares, and by a grand stroke, with an instrument used for the slaughter of beasts, you filled to the ground, forcing with the violence of the blow, the ribs through the tender organs of life.

Who but made furious by that poison of the soul, whose ravages have been described, could have done a deed like this—without provocation, or even the motive of revenge, propellered on by that general malice which seeks for human blood, indifferent from whose heart it flows. And shall it be said that this self-created madness shall excuse, or even palliate the crime which it causes? Shall the enraged and furious drunkard kill and go free of punishment, because he has destroyed his reason? God forbid! that so dangerous an opinion should prevail!—God forbid! that to the incentive to intemperance, already so powerful, should be added that of impunity of crime—God forbid! that man should be allowed to make himself a brute, that he may devour and destroy without being called to account.

No! the law allows of no such absurdity as that one crime shall excuse another, but holds every man accountable for the right use of his reason, in resisting the temptation to drink, as well as in avoiding such acts as drunkenness provokes.

Your counsel in the faithful execution of their trust towards you, did not deem it their duty to take so untenable a ground of defence. They did assert, that if a man of temperate habits, should by accident or misfortune become intoxicated, in the absence of reason, produced, should commit a violence, the humanity of the law would excuse him. You have had the benefit of this principle; but we are constrained to say, that the jury were entirely justified in finding no room from the evidence to apply it. The long interval of time from the period when it was suggested you may have taken spirit, for relief from fatigue and cold, to the time when Houghton was murdered, forbids the belief that this partial intoxication if it existed, was then in operation; so that the conclusion could not be avoided either that you were in the possession of your reason when the act was done, or if intoxicated, was a voluntary intoxication, acquired during the night.

The only other ground of defence urged by your counsel, that you were provoked to this deed by an assault from one of the watchmen, was wholly unsupported by evidence. If you had been assaulted in the manner supposed, the going home for an instrument of death, and the fatal use of that instrument, in the manner proved, would wholly remove this ground of defence. We are entirely satisfied that the verdict of the jury is such as was required by their oaths, in regard to both the points of the defence.

The course of the trial has been such as would have been used towards any of our own citizens accused of a similar crime. Counsel of your own selection have defended you as the case would allow, and there is no ground that we can see for suspending the judgment.

The humanity of the law allows you some time, though not a long one to prepare for death. It is a solemn interval, and ought to be employed in examining your past life and recommending yourself to the mercy of your offended God. Though probably bred up under a form of religion different from ours, you belong to the same family of Christians, and many of the cardinal principles of your religion and ours agree.

You believe in God, the Maker of heaven and earth, hater of sin and avenger of crimes—in Saviour, through whose mediation the most heinous sins may be forgiven if repeated and forsaken.

To the mercy of that God and that Saviour we recommend you—and now that we have said to you all that your situation requires, we proceed to pronounce the sentence of the law.

*The Slave Trade.*—A treaty providing for the abolition of the slave trade has been entered into between Brazil and Great Britain. It provides that after four years, this trade now carried on from Brazil, shall cease entirely, and be considered, at the expiration of this period, as piracy; and further, that the public armed vessels of both nations may mutually board suspected vessels, to prevent the trade being carried on after the expiration of four years.

*Interesting.*—Earl Bathurst, the British Colonial Secretary, has sent a despatch to Governor Maxwell, of St. Kitts, W. I. of which the following is an extract:—

"Persons arriving in any of his Majesty's colonies, from any foreign island or state where they were lawfully held in slavery, are not to be sent back either as slaves, or to be dealt with as slaves." It appears to have created a great excitement in the island.

### MARRIED,

In this city, Mr. William Manning, to Miss Mary S. Richardson. Mr. William Codd, of Eastville, to Miss Abigail Warren. Mr. Jonathan Stacey, to Miss Sophia Simpson. Mr. E. G. Swan, to Miss Eliza A. Endicott. Mr. Hatch, to Miss Susan M. Carter.

In Providence, on the 11th inst. Rev. James D. Knowles, of Boston, to Miss Susan E. Langley. In Hanson, Mr. Edwin Chapman, of Boston, to Miss Hulah Ramsell, of H. in Bolton, George H. Cunningham, of this city, to Miss Mary Ann Woods.

In Albany, on the 31st ult. by the Rev. Mr. Bowen, Mr. Richard Hepinstall, of the firm of Hepinstall and Scott, to Miss Eleanor York, all of that city.

### DIED,

In this city, Mrs. Moses Davis, aged 80. Alexander, child of Nathan Hale, Esq. aged 7 months. Mrs. Ann Wales, 43; Mrs. Mackay, 65. Mr. John Roulstone, bookbinder, 48. Mr. William Rice, 34. Lucretia Hastings, daughter of Mrs. Roxana Hastings, aged 7 years.

In Weymouth, on the 10th inst. widow Mary Robbins, 86. In Hingham, Mrs. Sally, wife of Mr. Ezra Farmer, 35. In Hull, Mr. Ebenezer White, 70. He went to bed at eight in every month, and was found dead in his bed.

In Barnstable, Mr. John Lovells, aged 80, formerly of Boston, on Wednesday last, Rev. Benjamin Washburn, D. aged 75. He was born in Milton, Mass. July 29th, 1750; and has been Pastor of that ancient Church and Society, formerly called Salem Village, more than sixty-three years.

In Farmington, Conn. Rev. Rufus Hawley, aged 85. In New Prospect, N. J. Mr. Jacob Baumer, aged 70, a patriot of the Revolution. In Philadelphia, Mrs. Rebecca Ruggles, aged 82, widow of the Rev. Dr. Ruggles, of that city.

In Lynn, Mr. Henry Batchelder, aged 97. Mr. Joseph Jenkins, 34. In Stockbridge, Mr. John Harrison, jun. aged 43.

On the 7th inst. on board schooner Susan, off Charleston Light, Mr. John Reilly, of Boston.

In England, the Rev. William Wariner. He was one of the surviving few who labored with the late Mr. Wesley, and was one of the earliest Methodist Missionaries, having accompanied the late Dr. Coke to America.

On the 8th ult. Mary, consort of Capt. Elijah Burroughs, aged 40. During her long and distressing illness, while she was confined to bed, she remained firm and unshaken in her God of grace.

On the evening of her decease, she called her family around her, and after giving directions respecting her children and taking an affecting farewell of them and all present, she commended them to the mercy of God, implored his divine protection for her family, and resigned her breath without a struggle. After her spirit had flown, a pleasant smile still rested on her countenance, demonstrating to all that "Blessed are the dead in the Lord."

In Plymouth, William Davis, Esq.

In Civil, N. Y. Mr. Elijah Streeter. He loaded a rifle with six bullets, and went a gunning. The piece accidentally went off in the shoulder towards his head, and passed through his head.

A child of Capt. Nonnall Hurd, of East Haddam, Conn., aged 6 years, came to its death in consequence of going into a room where a pan of charcoal had been placed for the purpose of drying the plastering. Another child, aged 11, was so overcome that her recovery is extremely doubtful. Both were girls.

In Northampton, Mrs. Penimah Edwards, wife of Mr. David Edwards, aged 40 years; Mr. Elijah Allen, jun. aged 43 years.

### SHIP NEWS.

#### PORT OF BOSTON.

##### ARRIVALS AND CLEARANCES.

**MONDAY, January 16.—Arrived,** sloops Henriet, King, from Black Rock; Del. Hero, New York.—*Cleared*, brig Edward, Bristow, Bradford, Charleston; sch. Alfred, Bay, Tam-pico.

**TUESDAY, Jan. 17.—Arrived,** sch. Washington, Howard, Halifax, 8 days.—*Cleared*, brig Jew; Lovell, St. Croix; scho. Sally Ann, Myrick, Jacqueline; Maine, Bagoon, Christopher; sch. George, Snow, Marquette; Susan, Morgan, Fort Au'ri'e; Exchange, Given, Matanzas; Leonidas, Johnson, Mobile.

**WEDNESDAY, Jan. 18.—Arrived,** ship Columbia, Atwell, Liverpool; sloop Margaret, Hartman, Franklin.—*Cleared*, ship Trescot, Burrows, Charleston; brig Delta, Williams, N. Orleans; schs Adams, Froucy, Rochelle, Martha and Susan, Andrews; sloop Helen, Holmes, Plymouth.

# ZION'S HERALD --- MISCELLANEOUS....INSTRUCTIVE....ENTERTAINING.

## THE HERALD'S HARP.



FOR ZION'S HERALD.

Occasioned by the death of Miss E. A. W. of Providence, R. I.

I saw her, she was young and fair;  
But ah! her cheek was pale and thin;  
Consumption stole the roses there,  
Wasted her flesh, and bleach'd her skin.  
  
And oft a glowing hectic threw  
O'er her sweet face its color bright;  
And oft her eye of azure blue,  
Sparkled with more than common light.  
  
Long, long she hop'd that health again  
Would mantle in her pallid cheek;  
But ah! that hope delusive, vain,  
Death's rapid stride was doom'd to break.  
  
And most I, must die, she saith,  
And rais'd her languid eye to heaven;  
Then let me with my latest breath,  
Plead that my sin may be forgiven.  
  
And she did plead, nor plead in vain,  
For he who hears the sinner's prayer,  
Refleved her bosom's anguish'd pain,  
And planted peace and triumph there.  
  
Come quickly, O my Saviour, come,  
She in a dying whisper said;  
Then to her everlasting home,  
With joy, her gentle spirit fled.

CHARLOTTE.

DANIEL WEBB.

The following Ode was written by THOMAS G. FERNENDEN, Esq., Editor of the New England Farmer, and sung by a full choir, at the anniversary celebration of the FRANKLIN TYPEWRITING CO. SOCIETY, in this city, January 17, 1836.

### THE ART OF PRINTING.

Blest be the memory of the Sage,  
Who taught the typographic page  
To tem with symbols, Heaven-design'd,  
The mate interpreters of mind.  
  
The world at length had learn'd to prize  
The art of speaking to the eyes,  
Which had, by modes, which CADMUS taught,  
Given immortality to thought.—  
  
When FAUCES, by celestial skill,  
Found means to multiply at will,  
Those silent heralds of the kind,  
Which give wings to mind.—  
  
Explor'd that Art, which brings to view,  
All that we know—our fathers knew,  
And which develops every power  
That knowledge results in powers.  
  
That Art, which gives to man's control  
Celestial treasures of the soul,  
Tremendous, many thousand fold,  
Golconda's gems, and Ophir's gold.  
  
What but the Printer's Art subline  
Can register the depths of Time,  
Recording all that's said and done,  
Most worthy note beneath the sun?  
  
The Post, Patriot, Saint, and Sage  
Have habitations on his page,  
Are never absent when you call,  
Alke accessible to all.  
  
He introduces man to man,  
Of every nation, tribe, or clan,  
The humble to the high—Nostr His,  
In palaces above the sky.  
  
Then bless the memory of the Sage,  
Who taught the typographic page  
To tem with symbols, Heaven-design'd,  
The silent heralds of the mind.

### OBITUARY.

Died, in Needham, December 21st, Mr. JACOB PIERCE, aged 58. The deceased had been a subject of the renewing and sanctifying grace of our Lord Jesus Christ about 34 years, and a member of the Methodist Church 33 years. In his life, the virtues and graces of Christianity shone with peculiar lustre. His views of the doctrine of the gospel were sound—his experience was evangelical. By uniform integrity of mind, and sincere affection of heart, manifested in his intercourse with society, he secured great confidence and esteem among his acquaintances in general; and by pure devotion to the cause of Christ, the warm affections of his brethren. By this melancholy providence, a wife is deprived of an invaluable counsellor and friend—six amiable children of an affectionate and faithful father. May that God, who has said, "Leave thy fatherless children—I will preserve them alive, and let thy widows trust in me," take the afflicted family under his special superintendence. J. L.

FOR ZION'S HERALD.

Providence, Jan. 5, 1836.  
Died, in this town, on Saturday evening, the 17th of December last, Miss ELIZA ANN WEST, daughter of Capt. Joseph West, aged about 18 years.

Her form was graceful, her countenance was irradiated by beams of cheerfulness; and the spirit which reigned in her heart and exhibited itself in her deportment, was calculated to please; and gained for her the warm affections of her relatives, and the high esteem of all who had the happiness of an acquaintance with her. She was indeed an olive plant in the garden of the family to which she belonged, and in the neighborhood where she resided. Could our wishes have been gratified, Eliza Ann, instead of being cut down by the sythe of death before it was noon, would have lived to cheer and gladden through a long and prosperous day. But the God who sees the end from the beginning, and rules the destinies of all, in his all wise Providence saw fit to transplant her from these low grounds and inclement skies, to the fair world on high; "where troubles never come, and pleasure never die."

Under the ministry of brother B. Otheman, she was brought to the knowledge of Christ and of God, about five years ago; and for a considerable time was attentive to the means of grace, and walked in the light of God's countenance. Indeed, she never lost her respect for religion, nor became an enemy to the people of God. But youthful vanities too much engrossed her attention; and it was obvious for several years, that she did not enjoy the fruits of the spirit, as she had formerly done: on the account of which her religious friends deeply mourned.

Some time in the month of May last, she caught a violent cold, which laid a foundation for the consumption; and that slow, yet certain instrument of death. Physicians and medicines were resorted to in vain. Yet she flattered herself that she should recover; and all the fears to the contrary which were expressed by physicians and friends, did not convince her that her disease was incurable, until a few days before her death. And all the friendly exhortations that were

given her to make ready for her departure, did not arouse her, so as to cause that earnestness of soul to prepare for heaven, that was desirable and necessary.

The morning before she died she had a turn of great difficulty in breathing, and thought herself to be dying. She however revived, and as soon as she could speak, said, "what a mercy it is that I am out of hell! If I had died, it is quite likely I should have gone thither." Her mind was immediately aroused, and her prayers to God for mercy, became incessant. In the afternoon I saw her. She said, "I thought I was dying this morning." "And what were your sensations?" "O! I was dreadfully alarmed." "Why?" "Because I was unprepared for death." "How is it with you now?" "O! I have no evidence of my acceptance with God." I encouraged her to believe in Christ. She then broke out in the most agonizing cries for help. "God be merciful to me a sinner!" "Lord save me if I perish!" Give me the knowledge of sins forgiven, and an evidence of thy favor," was her language. She said, "If I perish, I will perish at the feet of Jesus Christ." She continued in this state until evening: then a calmness of mind took place. She expressed a reconciliation to the will of God. The language of her prayer changed to "Come, Lord Jesus, come quickly—some quicker—come faster." When she was past speaking she gave her dear parents the usual token of pressing their hands, thereby signifying the happiness of her mind; and then fell asleep, as we think, in the arms of Jesus.

What a flattering disease the consumption is! Had Eliza Ann relinquished her hope of recovery, it seems probable she would have been in earnest for a preparation for death long before; and had the joys of salvation to cheer her soul for weeks and months, instead of walking in sorrow and darkness.

This is one of the peculiar instances of God's mercy manifested in a dying hour. But let none presumptuously neglect the concerns of their souls until that hour; for with them it may be too late. Many will seek to enter in and shall not be able. Therefore strive, and strive seasonably.

DANIEL WEBB.

### MINISTERS' DEPARTMENT.

#### ANSWER TO PRAYER.

STRIKING ACCOUNT GIVEN AT AN ORDINATION.

Mr. Editor.—Your readers are aware that, in the solemnity of ordination among congregational churches, it is customary to request, from the minister to be ordained, a concise account of his religious experience, and of the circumstances which led him to the pastoral office. This frequently introduces a variety of interesting anecdotes. The following, communicated by the Rev. John Smith, recently ordained at Holme, near Manchester, as the extract of a letter from his sister, the very valuable wife of that excellent missionary, Mr. Moffatt, Latakkoo, South Africa, produced a most affecting and salutary impression. It was addressed to her brother, from "Coves, Isle of Wight, Aug. 31, 1819," when she was about to sail to her missionary destination. If you think it sufficiently interesting to occupy a space in the Evangelical Magazine, will you be gratified to yours truly,

W. ROBY.

"When I consider that you, as well as myself, have left our father's house, and that too on a very similar account, I feel more than ever a peculiar alliance to you. My own situation, however, for the last few months, has prevented me from taking a lively interest in your concerns, which I otherwise should have done. But, although the bustle, confusion, and frequent distress, which have prevailed in my mind in making preparations for my intended undertaking, and in the prospect of a painful separation from an affectionate family and numerous Christian friends, may have occasioned an apparent indifference to you, allow me to assure you, that my feelings have frequently been so affected as to overwhelm me with wonder and astonishment. Yes, my dear Brother, you will be surprised, when you hear me say, that I regard all that my eyes behold in you, and all that my ears hear of you, as an answer to prayer: yea, as a direct and immediate answer to prayer. It is a matter of regret to me, that I never found an opportunity of telling you minutely how I obtained consent of my parents to go to Africa; for I do, and even shall view it as a miracle. I will just say, that it was obviously an answer to the prayer of faith. I never in my life, for two whole days together, saw it to be my duty to go, till last December: consequently, I never dared to present the petition that I might go; only that I might be directed in the right way. But no sooner was I convinced that duty called me, than I began earnestly to plead with God, that the huge mountain might be removed. To my wonder and astonishment it was removed, and I found that I had been a wrestling Jacob, and a prevailing Israel. A certain passage of scripture was then frequently applied to my mind—"Open thy mouth wide, and I will fill it." I thought it was encouraging, indeed.

"I had one large request to make. I had made it long, but it was not granted. I had frequently thought it was withheld from us, because we were out of the path of duty: I, in remaining at home after sickness a call, and my parents in refusing to let me go: so firmly impressed was this upon my mind, that on the very days my parents gave me consent, I told my dear mother she would be no loser by it: for I firmly believed that God would give her the spiritual life of one of her sons. At this time, my dear brother, I had no sensible solid ground of hope with reference to you. This impression arose from faith's view of the subject: and, oh! how ardently did I long to see this, if it might be in my dawn, before I went! How often did I think it would be comparatively easy for me to go, if my parents had but one son to administer divine consolation to them! Often, with strong cryings and tears, did I plead for this! I felt an astonishing degree of confidence that I should have some small hope. How shall I speak the praise of my God? Whilst I was yet speaking, the blessing came upon me: and how abundantly were my requests realized! How does it look in women professing godliness?

"In this past I had prayed that you might be

acquitted of such a scatipe, it would not have afforded any such joy. No, it, through grace, you are enabled to persevere, and to walk worthy of the sacred character you expect to sustain, the largest desire of my heart is obtained; and I shall consider my alliance to you more honorable than if I had "deduced my birth from lions' bridle or rulers of the earth." —L. Miss. Chron.

It is said, that Satan trembles when he sees the weakest saint upon his knees.

But it is doubtful at least, whether Satan ever trembled, when he saw the woman professing godliness at her toilet, putting on her costly array to appear in some party of pleasure, and fashion. It is doubtful whether he feels much alarmed at the great influence or respectability which a Christian female is going to acquire by such means. He probably does not feel his throne shake and totter, by what they say on such occasions. For when he finds them on his ground, he does not fear them. But it is rejoined, that religion does not prohibit the cultivation of a correct taste, nor a regard to what is amiable in appearance as well as in character. True it is, that religion certainly encourages the proper cultivation and use of all our tastes; for in their place they are useful. But the extravagances of dress, the empty parade of external ornament, is an abuse of taste and fancy, it is an excessive, and therefore a criminal indulgence of the eye, and is an offence against every thing rational or modest. But it is still alleged that females must have ornaments, that they must have some means of displaying their refinement of taste, and delicacy of mind—that they must have some way to distinguish themselves by those amiable qualities which are implanted in their constitution. This is all admitted. And happily, the Apostles above quoted have not left the subject of their remarks defective in this particular. While they condemn the vain ornaments of dress which are really no indication of purity or refinement of mind—for they may be put on by the grossly indecent, as well as by the polite—they bring forward a set of ornaments which are peculiarly appropriate to the female character. Good works, a meek and quiet spirit, which is in the sight of God of great price, these are the ornaments after which women professing godliness are to seek. And these are ornaments which are incorruptible, and therefore worth possessing.

And I appeal to all who have seen these ornaments exhibited in the example of holy women in ancient and modern times, to say how much they excel in lustre and glory all the gaudy trappings of costly array. The simplicity, purity, and disinterestedness of these ornaments, will do more to gain the respect even of the ugliest, than all the gold and pearls of the ladies.

What additional attractions would Hannah Moore or Mrs. Graham have derived from external ornament? Indeed so transcendent is the lustre of Christian ornaments in their character, that no one would think of observing the ornaments of their dress, if they had put them on. But the example of women

professing godliness, is not the only reason why they should practise self-denial in their apparel. Does not the church now need all her resources, and the employment of all her means, to accomplish the great command of Christ respecting the conversion of the world.

Indeed, the cry is from every quarter, "Come over and help us." The fields are white to the harvest.

The harvest is plenteous, but the laborers are few—the means are furnished in scanty measures. And is this a time for women professing godliness to put on costly array? The Millennium is approaching; the Jews begin to listen to the gospel; Africa stretches out her hand to God for liberty, civilization and Christianity; the Isles of the sea wait for his law. Nothing seems to be wanting but the proper appropriation of what God has committed to his people. For there is property enough in the church to answer every demand. And does not this consideration address itself loudly to women professing godliness, and seem to require a new course of living?

Peter was also guided by the same Spirit to touch upon this subject in a very explicit and decided manner.

1 Peter, iii. 3, 4. "Whose adoring, let it

not be outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

It might be said with as great propriety in the days of the Apostles, as at the present time, that no rules can be laid down about dress; that every one has

a right to judge for himself, what is proper or suitable in particular circumstances; and that every one who attempts to make rules respecting apparel, infringes upon the rights of personal judgment and conscience.

Notwithstanding all this, the Holy Spirit, it seems, did not deem the subject of female apparel and ornament an improper subject for Christian teachers to speak of, or for Christian females to be instructed in.

Be it so, that it is a matter of private judgment and conscience; that is no reason why the judgment and conscience should not be enlightened in the principles of duty.

For though we may not be accountable at any earthly tribunal for our dress, still it is undoubtedly a trial for our dress for the Lord, by helping forward the great benevolent plans of the present day.

And without supposing that the Apostles meant to lay down particular rules for the regulation of apparel, or that they meant to prohibit all variation in the quality or mode of dress; we can easily perceive that there are certain extravagances in this particular, and a certain devotedness of mind to external ornament, which are on every ground inconsistent with the profession and spirit of godliness.

There were very weighty reasons why the Apostles should touch upon this subject among other Christian females.

Christian females were to have a very important influence by their example upon surrounding nations, especially upon the female part of them. The heathen women were excessively fond of ornament. Plaiting the hair and the putting on of gold and pearls and costly array, occupied much of their attention and thoughts. Now if Christian females should do the same, and show the same love of ornament as ever, what would be the conclusion of their heathen neighbors concerning their religion?

On the other hand, if they saw them manifesting an indifference to those things, and putting on the ornament of good works, of a meek and quiet spirit, it would go far to convince them that Christianity was a living principle. But this was not all; the church then needed all her resources for the work of spreading the gospel, and what had before been devoted to useless ornament, must now be consecrated to this service. Apostles and preachers, while performing missionary labors among the heathen, must be supplied with the necessities and comforts of life by their Christian friends.

And how many female helpers of this kind does Paul mention, who cheerfully ministered of their substance, to the wants of those who were called to preach the gospel?

How important then, that the substance of women professing godliness, should not be wasted in vain ornaments about their persons!

And do not the same reasons exist at the present day, and with equal force, why women professing godliness should feel their obligations to be moderate and cost-denying in regard to personal ornament and costly array?

As it respects the influence of their example, certainly Christian females are not less closely regarded in this respect, than they were in former times. The women of the world and fashion still find their great employment and pleasure in feasting their pride with personal ornament and costly array.

"It is all the happiness they know."

And with their ignorance and blindness respecting any higher good or spiritual ornament, it is perhaps to be wondered that they should think so much of it.

But how does it look in women professing godliness?

How does it look in the eyes of the votaries of fashion themselves, when they see Christian females conforming to them and imitating their follies?

It is said, that the plainer the dress, with greater lustre does beauty appear—virtue is the greatest ornament, and good sense the best equipment.

FROM THE RECORDER AND TELEGRAPH.

Hints to Women professing Godliness in our Cities and large Towns.

Paul was directed by the spirit of inspiration in the early days of the Christian church, to give certain rules in relation to the personal appearance and dress of the female part of the Christian family. 1 Tim. ii. 9, 10. "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with embroidered hair, or gold, or pearls, or costly array, (as becometh women professing godliness,) with good works."

And Peter was also guided by the same Spirit to touch upon this subject in a very explicit and decided manner.

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not be outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

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